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Communication.

BISHOP HOBART AND THE HIGH CHURCH.

In answer to Bartimeus' reasonable enquiries, I am happy to see some couraged one of your correspondents venture ont to the light, and attempt an exposure of that corruption of the gospel of Christ, which flatters the pride and wickedness of men, thereby rendering the salvation of such as will believe this fair-spoken and fulsome dealing, absolutely impossible. I perfectly agree with Philo, be he Jew or Gentile, that such views of divine truth render the salvation of men null and void. Hence it is a fundamental error which Philo hath undertaken to expose; and although his essay, from the limits necessarily prescribed to your correspondents, might be considered somewhat defective, to my mind he has sufficiently proven that the views given of the moral condition of man, by the preachers in question, never have and never will convert a sinner to the saving faith. We might as soon expect such a change, and "such a new creature," from the most pharisaical acceptation of ancient Judaism. In such preaching, the whole scheme and peculiarity of the gospel is perverted, by giving erroneous statements of the hell-deserving, and, in himself, helpless state of the sinner, an essential part of the gospel of Christ. Thus, the ground work of justification thro' faith, and by the grace of God, is demolished, by making the state to be justified, what it *is not*. For it cannot be denied, that saving faith comprehends the whole character and destiny of man; retrospectively what the sinner really has been, as well as prospectively what he may be, by grace divine, and by that only. Now, if one of these scopes be absent from his soul's eye, it is not saving faith which he possesses, however much he may think and talk of the grace of God. *It is not saving faith*, but something else. I would be strenuous on this point, as on it hangs the whole burden of Philo's argument. It is a vital part of the christian religion, to think of our Deliverer, and to cherish right affections towards him. This is clearly taught in the memorial of the Lord's supper. But according to Bishop Hobart, that Being is only a Deliverer from a misfortune, in the which, if we are criminal at all, it is only the criminality or guilt of a mishap—a misadventure of our fallen nature. Now, if we love the Lord Jesus Christ, think of his death for us—and "cursed" is he who loveth not and thinketh not so—we can only love him, and think of him, in the most sacred and endearing pledges and institutions on earth. We can think of, and love, a Deliverer from a certain indefinable amount of wretchedness and danger, which has some way or other overtaken us; but in which we were by no means deserving of the wrath of God. We were not guilty, before the gospel came; but we were sinners in some sense; we are told, in the sense of a misfortune. In these circumstances, we believe the gospel. We are now believers, from a state of sin to a state of grace, which former, however, implied no guilt; therefore, the latter, no grace, no pardon. The last is always measured by the first, not only in the conceptions of God, but of men and angels. We are now in a gracious state, as far as we were in a guilty state before, and no farther. More than this cannot be said of the sainted spirit of Paul. If we are not in a state of impenitence, guilty, criminal, hell-deserving, but only *unfortunate*, we are UNFORTUNATELY righteous. We are then righteous before we believe in Christ: We cannot be any more than this, after we believe in Christ; for we are unfortunate sinners still. We are either unfortunately righteous, or unfortunately wicked, at every moment. If the former, we have no guilt, which agrees with the Bishop: If the latter, we are as guilty as we are wicked, & neither more nor less, which agrees with the gospel of Christ.

Thus it is shown, in addition to what Philo has already advanced, that Bishop Hobart and his party-men, preach not, and of course, believe not, the gospel of Christ; but in the stead of it, something not very distant from the judaising teachers in the Galatian church, whose ministry the apostle considered as another gospel, and totally distinct from his own. And be it ever remembered, if I have any correct insight into Philo's sentiments, that an evangelical faith consists as much of what sinners are delivered from, as what they have been restored into: On the one hand, the deliberate enmity of the heart, as their guilt—the curse of God's law as their condition, on continuing in this state—eternal misery as their doom; and that faith also consists of living hopes in the blood and righteousness of Jesus, on the other hand. Bishop Hobart's system can at most cover but the half of this ground; and can at best convert sinners as far as they believe in their guilt and danger. If they believe not at all, in that danger and guilt, should they sustain fifty conversions, they are as far from God and from gospel truth, as ever. That Philo has given the scriptural view of this whole subject, I need only appeal to the faith & feelings of saints in glory, where our position is fully evolved and substantiated. These saints sing, "To him that loved us, and washed us from our sins in his own blood," &c. Here it is manifest that the exercises of glorified spirits are as much of the retrospective as the prospective character. After this humbling view of themselves, they add, "and hath made us kings and priests to God and his Father." Whatever had been their chant on the subjects of grace and mercy, should they have forgotten their former condition, and what they owed to that grace and mercy, they would instantly fall as Lucifer fell.

Having offered these remarks on the correctness and integrity of the premises assumed, and conclusions drawn by Philo, I proceed to answer the second question in the list furnished us by the blind man: That is, "that baptism by water is the scriptural regeneration; and confirmation of it, by the same hands, the sanctification of the soul." Such a doctrine was advocated by Bishop Hobart, in a confirmation discourse recently, in the hearing of this deponent, and of many witnesses. Let us examine it. If this is not purchasing the Holy Ghost with money, it is at least procuring that blessed agent by human instrumentality; disposing of his almighty will at the will of mortals, and making his gifts entirely subordinated to carnal ordinances, in the midst of a worldly sanctuary. I am astonished that such a doctrine could, even *unfortunately*, slip out in open day, beyond the times of Popish indulgences, and the precincts of St. Peter's jurisdiction.

1st. This doctrine is untrue, because regeneration is every where, in scripture, ascribed to the Holy Ghost, exclusive of all means and agencies whatever. "Not of the will of the flesh, nor of the will of man, but of God." This is the gospel sentiment. The means, I have hitherto supposed, which stood next to this divine change by a divine agent, if any means be admitted, are the word of truth—"Of his own will begat he us by the word of truth;" and we add to this, the prayer of faith, *for*, *with*, or *by*, the subject of this great change. "*Ask*, *that ye may receive*." But even these means, pre-eminent as they are, form no part of the moral change in the soul. The will, or the spirit of God, is the sole agent at work immediately preceding this change; and not the will, or doings, or means, or ordinances, primarily or secondarily, of any man, or conclave of men, or angels. It is the will and spirit of God alone. Hence, believers are born of God, and not of their own prayers and consecrations, much less of those of any other, however dignified. Regeneration is a change of our hearts and affections, from the supreme love of sin, to the supreme love of holiness, founded upon new and spiritual light, introduced by the Holy Ghost into the understanding, whence we conceive where our duty and happiness lie. The apostle affirms, that there is no intermediate means or steps between the total darkness of death, which hath covered us, "and the light of the glory of God, in the face of Jesus Christ." When the heart yields to the latter, it is a change, the change in question, and *nothing else is*. For whatever outward means, prosecuted by the perishing sinner, or by any other tituled proxy in his stead, which are considered essential to regeneration, or in whatever hands this almighty bounty is invested, the supposed Christian is only the creature of these means—they have begotten him—and he is dependant, for his eternal life, on this visible and material functionary. It will be replied—"This is God's ambassador—Christ's bishop—his land-agent on earth; the Holy Ghost is given by his hands; we are not regenerated of him, but of the Holy Spirit, sent to us through him, by baptism and the imposition of hands." So be it. But, I still ask, are these ordinances and this office *essential* to regeneration? Could this thing take place, without such baptism and imposition? If it could not, you are still the Christians of such means, and not of the spirit of God. If my reader says that such change can take place, or ever has taken place, without such implements and "apparatus," then the Bishop's strong breast-work is blown up, and given to the winds of heaven. Then might the Bishop say, "Baptism by me is regeneration; but if perchance the Spirit of Heaven should get before me, and baptise with his own hand, some who were such heretics as that they would not believe in me; or so far removed, that my little arm could not reach them; or in such haste, that they would not wait my diocesan visit, for fear they should die in their sins; it is all well enough; I am still the vicegerent of Christ, and of his church, holding the keys of his kingdom. Come and be baptized. This is opening the door of paradise. Continue on earth, till I return again to confirm you, and you are ripe for glory." This process is almost as brief, sublime, and impassioned, as the words of the venerable confessor of Louis XVI, in that monarch's last and trying moments, "Son of St. Louis, ascend to heaven!"

2d. Far be it from me, to derogate from means which God hath appointed. Baptism by water has ever been an ordinance of the christian church, as a line of demarkation between it and the world; or as a fit symbol to represent a baptism of the Spirit already taken place on the heart. Imposing hands, in extraordinary cases, was also practised by the apostles. The first of these ordinances is full of meaning, and perpetually binding on the church of Christ. The last, in the hands of uninspired men, were it used simply in the light of an external ordinance, and not as conveying at human-will, necessarily and infallibly, the gift of the divine Spirit, the prerogative of Christ himself, might be indeed innocent: But when the functions of the invisible and all-wise God are arrogated by sinful and erring men, the subjects of his spiritual and redeemed kingdom—not those whom he has chosen in Christ, ere worlds began, and called by the effectual working of his power; but as it seemeth, those who are sent up to him from earth recommended—the regenerated subjects of a water-baptism, and the sanctified, or "*renovated*," by laying on of hands, and withal, the choice of a will and wisdom purity, human, at best erring, and always sinful—who is there, possessing the love of God and of souls, that would not raise a warning voice against a sublime delusion so wilily adapted to the sloth, and so completely conformed to the carnal passions of men? We hold no variance with either of ordinances named, as being in their time, the place, and meaning of divine appointment; but when that time and meaning are unwarrantably extended, and a new meaning imposed, completely diverse from the scriptures, and from primitive Christianity, for the purpose of making the episcopal office necessary to the salvation of the soul, it is at the eternal peril of the deceiver and deceived: *It is at their peril*, if there be any sin in men arrogating, controlling, limiting the will and wisdom of the Godhead. For if there be any outward ordinance, such as those in question, within the reach of man, as high in priestly state as St. Peter; an ordinance administered at the will, and by the hands of men, purporting to change directly or indirectly the moral relations which sinners sustain to God; purporting to change hearts, and to sanctify souls, as means or end, by which the will of the Deity is bound; purporting to affect the whole visible and invisible destiny of mortals, in this and in future worlds; what is this, but assuming the rights of Jehovah, who will not give his glory to another? What more can God himself do, in the utmost putting forth of his grace and agency, than to change hearts and sanctify souls? What can he do besides? We are told, it is a power or virtue of the church to bring men to heaven, if they say their prayers weekly, or daily, as means of progressive sanctification, and become shaped to its formularies. And we are told too, that this demarkation of sinners, by baptism and imposition of hands, is a power and virtue vested in the bishops of that church, by apostolic succession; so that whatsoever is bound or loosed on earth, is bound or loosed in heaven. Now, we ask, the age of miracles notwithstanding, has the Almighty given his church, and her ministry of any name, his eyes to select, and his arms to transform and inaugurate souls, the subjects of his invisible kingdom? If so, where is the honour of his glory, or the goodness of his administration? Such a conclusion is preposterous. But if any ordinance administered by men, can change our eternal destiny, that ordinance stands in the room and stead of the will of God; and the just inference is as exceptionable as we have stated. Again, if there be any mean, or set of means, that can absolutely control the will of the Deity, I care not altho' it were a million of links distant, "in the grand chain of moral causes"—if it can overrule the mind of God, it is omnipotent in itself, or by delegated authority. The first it cannot be; and the second is an imposture, unless the agent can produce credentials of divine warrant, intimating that every use he will make of this miraculous power, (for to change the heart, or give the Holy Ghost, is miraculous), is infallibly directed by, and completely conformed to the will of God; that is, that God would do nothing else, and nothing more, were he present in person. Let this proof be given, and our argument is at rest. But until it is given, I have not the slightest reason to believe that water-baptism, in every, or in any instance, is a change from nature to grace; or that this consequence will certainly follow, at a future period; or that the imposition of hands, merely human, can really confer the gift of the Holy Ghost. Whereunto then, serveth these ordinances? I reply, God's intentions in the institution of them, and nothing more. 1st. That they be ministered by bible direction, by proper authority, and in the church of Christ. 2d. That the one should designate the church of Christ from the world; and the other, that miraculous power was bestowed on the apostles. Hence their message divine. 3d. That if water-baptism, administered by any human being, can change the heart, or even affect it toward a change, Christ has denied it. And lastly, if any man pretends to give the Holy Ghost, in virtue of apostolic succession, without doing the work of an apostle, and holds this ordinance indispensable to salvation, he is assuming the place of Jesus Christ, and worthy, in this particular, of no credit. This, I believe, is a scriptural definition, and a legitimate, unavoidable inference.—What, then, are Bishop Hobart's converts, after they are baptised and confirmed? I answer, if he is a christian bishop, and his church christian, they are like all other baptized converts, by a christian minister, and in a church of Christ. That is, they wear the visible seal or badge of Christianity; and may or may not be members of Christ's spiritual body, accordingly as God may, of his mere good pleasure, have given them repentance unto life.

3d. Did my time and your paper allow, I should now proceed to show the absurdity of the doctrine under consideration, and then its intimate affinity to some of the grossest corruptions of the church of Rome. But this last topic, by your indulgence, Mr. Editor, will be noticed hereafter. I am tempted, meantime, to say one word on these particulars, and I have done. 1st. The doctrine in question is absurd, inasmuch as those who are confirmed, are considered virtually as being already Christians, by professing verbally or otherwise, their belief in the thirty-nine articles. Are they true believers in these, then they are renewed already by the spirit of God. But the Bishop tells them, they must come under his hands for the first sanctifying breezes of this renovation. How can he, in the case of adults, bestow upon them what their very presence before him intimates they have already received, namely, a new nature? This is as mysterious to me as Mr. Drew's mathematical demonstration of the general resurrection; and I am willing to close what I would say at present, in the words of that memorable logician, "*To be, and not to be*, is absurd." 2d. To make regeneration and subsequent "renovation," of this sort, dependent on external ordinances, ministered by the hands of men, and both ordinances indispensable to the salvation of the soul, is assuming, under a milder name, the obsolete popery of indulgences and absolution. Whatever human ordinance is essential to the change and future progress of it to glory, is adjourning the redemption of sinners out of the hands of Christ, and vesting it in a church and its bishops. To buy my pardon in heaven by a thousand florins, as in Italy, is the same in principle, as being regenerated and sanctified in America, by a thousand words of a consecrating prayer, a baptism by water, and the imposition of episcopal hands. The difference is only in the country and current value.

Your's indeed, MATTHEW.

Religious Intelligence.

HOME MISSIONS.

Extracts from the Correspondence of the American Home Missionary Society.

CONCLUDED.

The following are extracts of several letters from the Rev. John M. Ellis, missionary at Kaskaskias, (Illinois), and St. Genevieve, received within the last month. Under date of July 24, Mr. E. describes a visit which he had recently made to Apple creek, Cape Girardeau, (Missouri), about forty miles south of St. Genevieve. The occasion was a communion season in the church of that place, under the pastoral care of the Rev. Mr. Matthews:—

"On Friday I preached from 2d Sam. vi. 12: "The Lord hath blessed the house of Obed-edom and all that pertaineth unto him, because of the ark of God." In the application, reference was made to the history of our pilgrim forefathers, &c. and our obligations to them for what they did and suffered in securing for our happy country its social, political, and religious happiness, by the institutions which they established. And the appeal was made—What shall your posterity say of you, when they shall speak, at a future day, of their forefathers of the western country? When they shall write the history of this delightful land, shall they mention your names on the same venerated page with the forefathers of New-England, and tell of the excellent institutions which you, like them, established? Or shall they weep over your memory, and tell of a land polluted and forsaken of God, and the people cursed, because there was no Obed-edom to receive the ark of God into his house? There were *American* and *Christian* hearts there. They seemed to dedicate their all to God anew; and I believe, as a community, they love the ark of God; and who can doubt that God will bless them? I have been particular in giving you this account, so that you may see what is going on in the west. Seven years ago, and this spot was an entire wilderness. Now it is holy ground; the sanctuary of Jehovah is there. We see the wilderness blossom as the rose, and it is not prophetic vision. This is a "broad land" and goodly, and spreads its treasures before our American churches of all denominations, to come and plant their vines and fig-trees, and possess the land.

"It is, I believe, less than a year since Mr. Matthews became the pastor of that church. He preaches for them half the time, and the remainder in the neighboring settlemeuts, some of which are very promising. One of these is a small but interesting settlement, on account of its advantageous situation. They have been anxious to build a house of worship, and employ Mr. M. the other half of his time; but for want of aid, they had become nearly discouraged from their exertions. Could a place of worship be established, it would doubtless immediately grow up to an important settlement like that I have just described. Thro' the liberality of one of our best friends at Boston, I was able to promise them such aid as has given them new life and zeal.—Mr. H——— H———, of Boston, authorised me to say that he would give $100 each for the three first meeting-houses that your missionaries should judge needed such aid, in prosecuting their western mission. It would give joy to see the interest with which these people received this intelligence. Such benevolence, from such a distance—from an utter stranger, who they could never expect to see but in heaven, was almost incredible to them. They could talk of nothing else for a time; and they heard with the deepest interest, and most fervent gratitude to God, of the recent spirit of Christian love which has been expressed by the eastern churches, in behalf of the destitute churches in the west. And it is quite impossible for me to express to you the lively joy, the encouragement, and gratitude to God, which has often been expressed to me by aged Christians and the ministers of our presbytery, in view of the prospect offered of the increase of ministers in this western world. It seems indeed like a jubilee. God grant this expectation may not be disappointed—God grant that the example which Mr. H——— has set, may be at the head of a large catalogue. Think a moment, and you would *see* the necessity of permanent places of public worship, *dedicated expressly to his service*. Could you be here, you would *feel* it. You can form little idea what a favorable and deep impression such benevolence makes on these dear people, respecting the *reality* and the *genuineness* of the Christian love of our eastern churches, and what a favorable reception it makes for your missionaries. It is a fact that should be considered, that almost all who come and make these settlements, by the time they have defrayed the expenses of their journey, purchase lands and build for themselves habitations; the whole being to be made *new*, they have little left for other purposes—public buildings, churches, schools, &c.; so that there could not be a more desirable and happy opportunity for the exercise of Christian benevolence, than in these circumstances to establish the gospel permanently among them, before indolent, vicious, disorderly habits shall have time to gain any ascendency. It is much easier and much cheaper *preventing* them, by establishing religious order, than to eradicate them when once predominant. We have examples of all these kinds at the west. This whole western country now furnishes the opportunity for all who are blessed with the capacity to perceive and to appreciate it, an opportunity to act over again the example of our forefathers, in laying deep and broad the foundation of national prosperity; an example which has so often and so justly been the theme of eulogium on occasions of national festivity; an opportunity of proving to the world that that eulogium was something more than the empty noise of rhetorical effort. But there is a *higher* motive—the duty, may I not rather say the *privilege*, of the church, with all her fruits of holiness, flourishing in full and rich clusters on the true vine, to the glory of the Father. O much indulged churches in the land of prayers and altars and Sabbaths, "freely have ye received, freely give."—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If patriotism and *Christian* love be combined, the work will not fail.

"What might have been true ten or twenty years ago, must not be taken for a true description of the west *now*. I am fully persuaded that all that kind of information and intelligence which you expect to find in sea captains, business men, and political men, is actually found in a greater proportion here, than even in the north or south.

"This change and this state of intelligence, you perceive, has not lessened but increased the necessity of preachers of the true gospel; for the class of men which I have just described, have not often been remarkable for their religious knowledge, or interest, as a class, in religious institutions. Nor has it tended to lower down the requisite qualifications in a religious teacher, but the contrary.

"The present is a very *favorable time* for the society to commence its operations, for two reasons. First, from what I have just said. Almost every where I have been, I have heard the complaint—We can no longer listen to preaching which contains no instruction, and places of worship are forsaken. A much greater anxiety than I expected to find is almost every where apparent, for something more—something better. This too is honestly acknowledged by many of the teachers of the country who have had no opportunity for education, and they are honorably making exertions for improvement. One, I have been told, has made respectable progress in his Greek Testament, while on horseback. The other reason is—the *country generally is poor*. This may be thought a singular advantage; yet it is a real one. At the time of, and for a considerable space after the late war, the country was full of cash; every body had enough, and every species of extravagance abounded. The public mind was in such a state of intoxication of pleasure, and business, and enterprize, that it was quite impossible to gain a moment's serious attention to the subject of religion in any important point of view. Now, blessed be God, it is otherwise; the public mind is calm and comparatively contemplative; the means of extravagance are lost—at least not possessed; and there has been time enough for the *desire* of it also to be considerably abated. I am fully persuaded, from nine months opportunity, and from conversation with very many, especially good father Matthews, that *access to the heart*—opportunity of gaining serious attention to institutions of religion in the minds of the influential class of men, is incomparably more encouraging now

than at any former period, and perhaps than will long continue or soon happen again."

We conclude with the following brief extract of a letter from a missionary in the interior of Missouri:—

"So far as I know, my labours are well received. My preaching is heard with solemn attention, and sometimes with apparent effect. Some are anxious for the salvation of their souls. For this I desire to be very grateful and humble.

"I have just heard that your Society have sent to Andover and Princeton, for several western missionaries, this fall. This, dear sir, greatly rejoiced my heart. We need help, not of twelve only, but of twelve times twelve. The field is long and wide. I cannot say, indeed, that it is white for the harvest. No, sir, it is a *wilderness!* a wilderness too, where the minister of the gospel needs to be, in every sense, the soldier of the cross. The importance of a mission in this state has not been overrated. Its moral condition is deplorable, and the one half is not known to the friends of Zion in the east, for the simple reason, that there have been none here to send you a record of facts. It may have been often said, that all beyond the neighbourhood of St. Louis are destitute; but this general statement tells only a small part, especially to those who have never been destitute, or only partially so. In this vast region of moral desolation, in this "valley of dry bones, which are many and exceeding dry," I learn what it is to be destitute—a comment that causes me often, very often, to weep. I do not mean to say that there are no pious families; for such are here and there to be found. With some of them I have met; and as the visit of a missionary reminded them of privileges they once enjoyed, they would talk of better things and better days which they once saw, till the silence of grief told what words could not express. Nor do I mean to say, that the country has none who are called preachers of the gospel, for such are numerous; almost every neighborhood has its preacher, and some two or three, and I hope, indeed, most of them are good men. But, with few exceptions, this is the only qualification they possess for that sacred office, which made Paul exclaim—"Who is sufficient for these things!"

"It is cause of gratitude that I have been permitted to enter this important field of service; and though discouragements at times cause my spirits to sink, yet I am willing to toil here till I die, if God so directs. But, dear sir, you will allow me to beg for help. I hope at least four missionaries will be commissioned for this state in the fall. Many more could be fully employed, but the number mentioned seems to be imperiously needed. Of these I would plead that two may come to this upper country.

"I *am alone*, one hundred and fifty miles from any brother in the ministry, in a region where every thing is to be done, without fathers in the church to counsel me, and without a New-England church to assist me. The man who would do good here, must put his shoulder to the wheel, and push hard and long! I will shrink from no service; but how much can one feeble inexperienced youth do in the wilderness alone! I beg for help! I need a brother of a kindred spirit, with whom I can counsel, and labour, and pray. To pray alone, I fear will be to labour almost in vain. I have written to my brethren in Andover, on this subject, and should the suggestion receive the approbation of your committee, do hope that some one will offer for this service, and that, with the blessing of God on our efforts, great good may be accomplished for Zion. This is the prayer of your unworthy MISSIONARY."

BOMBAY MISSION.

The following is an extract of a letter from Mr. James Garrett, printer at this station, to his friend in Utica, under date of March 26.—Though the intelligence contained in it, has already been communicated to our readers, the appeal it makes to American Christians, and to Christians in Utica, will entitle it to an attentive perusal:—

We, as as a mission, have long had reason to fear that the interest once felt in America for the Bombay mission, has in a great degree declined. This is to us an exceedingly painful consideration. We should be greatly rejoiced to learn that we were mistaken on this point; but the important fact, that but one missionary has left America for Bombay since 1817, (and he now rests from his labours), while in the same period, one has returned and three have died in the field, seems to say we have good ground for such a conclusion. Why is it thus? Is it because our mission is expensive? We do all in our power to conduct our operations in the most economical manner possible, and I fear abridge our usefulness in endeavouring to avoid increasing expense. Certainly our personal allowances are as small as that of any missionaries in India, if we except those of our brethren in Ceylon, though Bombay is a more expensive place than most other missionary stations in India. And I have no hesitation in making the assertion, that the Board have not a single mission established, where the gospel is preached to so great a number, at a less expense, than in Bombay, and where the extent of the field requires a greater number of labourers. True, Bombay is a large commercial town, its population is in many respects unfavourably situated for missionary exertions; but this only renders missionary labours more arduous—not less important. Where is the field that presents so extensive a population, with so many facilities for extensive operations as this; and is yet so poorly provided with labourers? Is it objected that Bombay is an unhealthy place? It is so; but not more than most parts of India, where the devotees of mammon are contented to spend the princip part of their lives, with the hope of amassing a fortune; and have the followers of Christ a less important object, and more to fear than worldly men? Is it because the christian public suspect their missionaries of unfaithfulness? If so, surely they should recall and dismiss them, as unworthy of being employed in so important a work, and supply their places with those in whom they can place confidence. Or is it because God has not yet been pleased to manifest his power in bringing sinners from darkness to light, by the out-pouring of the spirit. On this point I know not what to say: It is a constant and very severe trial to us to see no more fruit of our labours manifest in actual conversions. Only two have yet been received to our church, and of only two or three others do we indulge feeble hope. But from this we cannot estimate the amount of good that has been effected since the establishment of the mission. The New Testament has been translated and printed, together with some of the Old; and they are now in extensive circulation in different parts of the country.—Much christian instruction has been imparted by communication, by tracts, and by the system of instruction in our schools. Suspicions relative to our object have in some good degree subsided. Schools are prized and sought after, whereby access is gained to the parents and guardians of the children: And, if great success has not attended our exertions, is it not at least in part, to be attributed to a want of faithful fervent prayer in our patrons, as well as ourselves? If the blame rests chiefly with us, (as perhaps it may), is it not undeniably the *duty* of the churches to send forth men who *will* pray and labour as they ought? Surely there is a fault somewhere. The blood of souls will be found in some skirts. Let it be our care, my dear sir, that it be not found in ours. Let us DO what Christ commands, and leave it with him to withhold or grant success as his infinite wisdom may direct.

March 31.—Since writing the above, we have received intelligence that causes us to be "*drowned in tears.*" The indefatigable HALL is no more!! He had left us on the 2d inst. for the purpose of performing a tour into the interior of the country, for preaching the gospel and distributing tracts, and with particular reference to ascertaining how the translation of the New Testament would be understood in the different districts through which he might pass. Day before yesterday a note reached us from a young lad who accompanied him, containing the afflictive intelligence of his sudden death, on the 20th instant, 18 days after he left Bombay. His attendants have not yet returned, and very few of the particulars respecting his death have yet reached us. From what we have learned, we are led to suppose he was far removed from any European habitation, and had no medical attendance, or any means of relief, but those administered by the two lads that accompanied him. We fear his body was not decently interred; but of this we cannot be certain until the arrival of the two boys. Our loss is inexpressibly great. Surely the christian world will mourn with us. It is now but 16 months since we had four ordained missionaries, in comfortable health, attached to the mission. It now consists of *one* ordained missionary, (with bad health), one printer, four females, two of whom are widows, and but one child. You are probably aware that Mrs. Hall, with her two now fatherless children, sailed for America in July last. We are reduced low, very low indeed! But Jesus lives, and we know he will have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Here is our hope and our confidence. But God works by means; and men are highly honored, by being allowed to contribute at all to bringing about so glorious a period, as that which is predicted in the scriptures. All cannot become missionaries, and *all* cannot give considerable sums for the support of the gospel in heathen lands; but much more might be done than is now attempted, if every child of God felt that love for his Divine Master, which he ought. For every one who knows any thing experimentally of the things of God, *can* pray; and the effectual fervent prayer of a righteous man availeth much. Oh, my dear Sir, my heart bleeds, in view of the desolations of Zion, and in view of the perishing millions around me. I now feel determined to devote all my powers to the service of God here, in this heathen land, whose miseries I see, and I would fain endeavor to lead others to the same determination. Suffer me to make one suggestion. I know that the highly-favoured village, Utica, has done, and still does much for the promotion of the gospel, both at home and abroad; but does she do all that God has put in her power to do? Does she put forth all the strength she is able? Is a sufficient portion of her increasing wealth devoted to the charitable and religious objects of the present day? It does appear to me more might be done. With a little systematic exertion, I believe enough to support one missionary might be easily raised, in addition to all that is now done. Exertions should not be made *merely* with the wealthy and prosperous; but with those also who are in the humbler walks of life. Should the pious labourers agree to devote the avails of a certain number of hours every month, the apprentices a specified portion of the avails of their labour and perquisites, and the merchants and shopkeepers the profits of certain articles, a considerable sum might be raised, which, with a little addition from the liberality of the rich, might easily be swelled to a sum sufficient to support a missionary and his family, without being scarcely realised by the givers. May I not hope something of the kind will be attempted? If attempted with a right spirit, I cannot harbor a doubt of its complete success. O that we might but have the privilege of welcoming a fellow laborer, thus sent forth and supported. Your's, J. GARRETT.

CEYLON.

The last Religious Intelligencer contains several letters from this station, from which we make the following extracts:—

From Mr. Meigs, to the Rev. Joshua Williams, dated BATTICOTTA, *Ceylon, Jan.* 30, 1826.

Rev. and very Dear Sir—About 30 members of this school are hopefully pious, and 24 of them members of our church. Mr. Poor has the immediate superintendence of their studies. I am now deeply engaged in erecting the necessary buildings for the accommodation of the youth. Mr. and Mrs. Winslow are now in Calcutta, on account of her health. He is also soliciting funds for our college, & has some success. Still we need, *greatly need, and must have* help from America. Think of eight or nine millions of people, most of whom are in the darkness of heathenism, speaking the Tamul language. I need not enlarge upon the necessity of *well qualified* native preachers, to go forth & preach the gospel to them. Pray for us, my dear Sir, and engage all who love Zion also to unite with you, that God would continue to bless us, and pour out his Holy Spirit upon us, until all in our school, and all the people around us, shall be brought into the fold of Christ.

We have had for about two months past, very considerable manifestations of the Lord's spiritual presence with us. The members of the church have been greatly aroused and comforted; and several awakened, and I trust converted. I feel very happy in my work, and so does Mrs. M., and so do all my brethren and sisters in the mission. We all live very happily together—have frequent meetings for prayer and praise. No root of bitterness among us to trouble us. We are quite retired from the noise and bustle of the world, and pursue our appropriate work in quietness & peace, with none to molest us or make us afraid. We begin now to enjoy our seasons of communion very much, though all the exercises are in Tamul. Could you see nearly 100 communicants "sitting around their Father's board," in the midst of the heathen, I think you would almost say with aged Simeon of old, "Now lettest thou thy servant," &c. &c. In view of all that I have seen, I am led to exclaim—"*What hath God wrought.*" Blessed be his holy name forever and ever. Amen.

From the same, to Joseph Bellamy, Esq. dated Jan. 26, 1826.

Tuesday, 3d, was our annual business meeting at Tillipally. Thursday, 5th, quarterly meeting of all our school-masters at this place. About sixty school-masters present, besides many of our school-boys, and servants, and some of the people. Had a very interesting time with them. All the missionaries addressed them in turn, accompanied with singing and prayers. There is at present a good deal of religious excitement here, as well as at most of our other stations. Several of the young men in our central school addressed the school-masters with much propriety and effect. Sabbath, 8th, preaching in several places.

VERMONT.

Extract of the Narrative of the State of Religion within the bounds of the General Convention of Congregational and Presbyterian Ministers in Vermont.

From Windham Association, we are happy to learn that general peace and harmony prevails in the churches. In Wilmington and Dover there has been more than usual attention to religion. In Townsend about twenty give evidence of a change of heart. In Newfane more than thirty are reckoned late hopeful subjects of renewing grace.

In Windsor Association, the state of religion in nearly all the towns, is unusually encouraging. In Norwich, both parishes, fifty-nine have been added to the churches, and about as many more are thought to be subjects of the work. In Woodstock, fifteen or twenty converts are reckoned. In Cavendish, seventeen have been added to the church.

In Pawlet Association, an alarming degree of stupidity prevails in many of the towns; but in others grace has abounded. In Sandgate, are twelve or fifteen, and in Dorset, thirty-five or forty hopeful converts. North Granville has been blessed with some special degree of divine grace.

In the Rutland Association, are thirteen churches, five of which are destitute of pastors. The town of Rutland has been blessed with a deep and powerful work of grace. The East Church has received sixty-four, and the West, sixty-three approved subjects of the work. The church in Pittsford has received an increase of twenty. In Clarendon the recent subjects of grace are reckoned as many as sixty or seventy. In Ludlow, thirty have been received into the Congregational, and a number into the Baptist church.

In Royalton Association, we have good tidings of great joy. In Marshfield, thirty, Worcester, ten or twelve, Plainfield, ten, Sharon, about the same number, and in Braintree twenty have been added to the number of the redeemed. In Royalton, the work has been still more powerful; seventy or eighty have been brought to rejoice in God. The most extensive revival has been in Cabot; eighty-seven precious souls have been brought into the fold of Christ. The whole number of hopeful conversions is considered nearly two hundred.

In Addison Association, the state of religion one year since was low; but God has appeared in his glory to build up Zion. A work commenced in Middlebury college last fall, and as its fruits, about fifteen of the students became hopeful subjects of renewing grace. The spirit of God was at the same time poured out upon the inhabitants of the village and town of Middlebury, until about one hundred were brought to rejoice in God. Weybridge participated largely in the same shower of divine grace. In Addison, Cornwall and Shoreham, God also appeared in mercy.

In Orleans Association, there are seventeen towns and nine ministers. No special revival has been witnessed during the past year; still the gentle dews of divine grace have not been withheld; the visible appearance of things is much more favorable here than in former years.

In the Northwestern Association, some towns have been remarkably blessed. In Georgia seventy or eighty have been hopefully converted to God. In Burlington one hundred are reckoned as subjects of renewing grace, among whom several members of the University are numbered, together with one of the tutors. The work in Burlington was slow, but deep and powerful.

The Kennebec (Maine) Conference of churches met at Hallowell, Sept. 13 and 14.—Most of the churches in the connection were represented; and delegates were present from the conferences of Cumberland, Lincoln and Somerset. The conference recommended the observance of the first day of the next year, as a season of prayer for the influences of the Spirit; and of the last Thursday of February, as a stated concert of prayer for literary institutions. The 15 churches of this body contain 993 members; and the nett increase in them all, during the year past, has been but 13!

Defection in New-England.—Last week, at a meeting of the several Congregational orthodox churches in Boston, one of the pastors made a statement to this effect.—"One hundred years ago, the present year, an aged and pious minister declared, that out of 200 churches, he did not know that there was one member, who was either an Arminian or an Arian. Now, it is well known, the case is far different."—*Rec. & Telegraph.*

Revivals.

Accounts still more encouraging have reached us from Troy; the work there has become very great.

Private letters received in this village state, that the work at Hartford, Conn. goes on in a still and quiet manner; but with power. The seriousness in Boston (in Doct. Green's, Doct. Beecher's and Mr. Wisner's congregations), appears to be on the increase, as we learn from the N. H. Repository & Observer.

In Charleston, S. C. the Presbyterian and Congregational churches have for a considerable time been visited by a revival. One of the Charleston correspondents of the Columbian Star says—

"On the first Sabbath in September, twenty more were added to our church by baptism—making in all, 69 since the first Sabbath in May—33 whites and 36 coloured."

Norwalk and Norway, Me.—Revivals are mentioned in both these places. In the former, 27 have united with the congregational church; and in the latter 19 have made profession.

FRANKFORT, HERKIMER CO. N. Y.

We published some notice of this revival at an earlier period; and mentioned the establishment of a Presbyterian church. The following more detailed account appears in the last Recorder & Telegraph:—

MESSRS. EDITORS—We can truly say the Lord hath done great things for this place within a few months. Heretofore it has been like Ezekiel's vision of bones, *exceeding dry.* The distillery, carding machine, grist-mill, and saw-mill, were all in motion on God's holy day. Only two families could be found, where the family altar was erected; and but one solitary man, who, like Lot in the midst of Sodom, stood firm amid this vast scene of moral desolation, and wept and prayed for some one to come over and declare faithfully and fearlessly the message of God.

The commencement of the revival here was somewhat remarkable. At the very first conference meeting, it being on the first Sabbath evening of my labors with this people, the Spirit of God came down in an overwhelming manner. About fifteen were deeply convicted; ten of whom, before the next Lord's day, gave good evidence of having passed from death unto life, and seven of this number were children of one family. The fountain of the great deep seemed to be breaking up; the whole town and region about were in great commotion. Meetings were thronged, and were as solemn as the chambers of death.

At this interesting and critical period, when the immortal destiny of hundreds was in suspense, the public mind was suddenly arrested and turned from the great salvation. A particular project was started, and urged on by one whose sole object appeared to be filthy lucre, instead of the salvation of souls. The opposers to religion gladly engaged in an enterprize, which appeared so favorable for putting an end to the work. There was a solemn and dreadful pause. At this awful crisis, the young converts, and what few praying people there were before, fell prostrate at the mercy seat, and raised the suppliant cry with persevering fervor and importunity. The chariot wheels of salvation began again to move through our village, though slowly, and have continued thus amidst many powerful obstacles.

Since the revival commenced, a Presbyterian church has been organized, which already consists of 47 members; and more are expected to unite soon. A few mercy drops still continue to descend. O! may the friends of Zion plead with God in behalf of perishing souls, along this extensive valley of moral death. W. J.

Frankfort, Herk. co. Oct. 4, 1826.

The *Bowdoinham Baptist Association*, Maine, report the following additions to some of their churches the year past. To the church in Fayette, 14—Topsham, 13—Jay, 28—Weld, 62—Green, 74.

WESTERN RECORDER.

UTICA: TUESDAY, OCTOBER 31, 1826.

Station at Creek Path.—A letter from Miss Nash, one of the teachers at this station, brings the latest intelligence that has yet been received. It was addressed to her father under date of August 19th to 24th. The sickly season had arrived, and the health of the writer had been somewhat impaired. A spirit of prayer had increased at the station; and there was a growing seriousness among some of the natives, which might be taken as an omen of good. The writer and Mrs. Potter had recently returned from a neighboring county, where they had been to attend a

PRESBYTERIAN CAMP-MEETING.

There are reasons in favor of such meetings in that portion of the country, which do not exist farther north. The country is new, and thinly inhabited. The members of the churches are scattered over a wide extent; many of them being under the necessity of travelling fifteen or twenty miles, to reach the usual place of preaching. On this accouut, they cannot be often together; and when they do meet by previous appointment, in any considerable numbers, the houses are not sufficient for their accommodation. It has hence been their usual practice to assemble in large numbers, once a year, and to continue their meetings on such occasions, for four or five days. The one which Miss N. and Mrs. P. attended, was in Morgantown, Alabama, within the limits of Rev. Mr. Sloss's congregation. The place of meeting was "on a beautiful little eminence, about four miles from the small village of Somerville." From fifteen to twenty small log cabins had been erected, the roofs of which were formed of boards, and the floors of straw. Each cabin had a small back yard, where a fire was kept, and the necessary cooking attended to. The people bro't bedding and provisions, and such other articles of convenience as they would be likely to need. The cabins "were built around a large square." In the centre of this square, was a large shed, furnished with seats and a pulpit, open at all sides, and sufficiently large for the accommodation of one of our usual congregations at the north. This was called the stand. Thither the people assembled for morning prayer; and after retiring for breakfast and family devotion, returned at ten o'clock, when a sermon was preached, and after an intermission of fifteen or twenty minutes, a second sermon. Another sermon was preached after dinner, and in the evening there was either a fourth sermon, or a prayer-meeting. Family prayers were next attended, the elders or ministers assisting in such cabins as were destitute of a leader; when the families retired to rest, and all was silent till the next morning.

After this manner the time passed away till Saturday evening, when there was a meeting of enquiry, at which were present twelve anxious souls, some of whom had been under serious impressions for a considerable time. Professors, in the mean time, were exhorted to engage in fervent prayer, and a spirit of supplication was visible. On Sabbath morning, the enquirers met again, at the cabin of the presiding clergyman; and during that day, *eleven* professed to have found peace in believing. The sacrament was administered the same day to "about one hundred communicants." The season was solemn, and evidently blessed to the general edification. The number of enquirers increased. On Monday, they met in the morning, while there was a male and a female prayer-meeting held at the stand, and at one of the camps. This expedient was a new thing among them; but the practice was to be continued for the future. After another sermon, a short meeting for enquirers was held, and several expressed their hope in Christ. The parting hymn was then sung; the people returned to their cabins, and soon after took their departure from the camp.

We have been the more disposed to lay the preceding description before our readers, from the circumstance that camp-meetings are said to have originated with the Presbyterians in some of the southwestern states; and from the fact that there seems to have been some misunderstanding in relation to the subject, among our brethren of different denominations at the east. The meeting now described, however, differs somewhat from the usual style of camp-meetings among the Methodists. Every thing, it seems, was still, and quiet, and decent, and orderly. The writer says, that throughout its whole continuance, "the greatest order and decorum prevailed," and "the utmost attention was paid to the accommodation of strangers."

HERESIES OF THE HIGH CHURCH!

"YOUR DEPRAVITY IS NOT YOUR CRIME, but your MISFORTUNE."

"BAPTISM BY WATER, is the SCRIPTURAL REGENERATION; and CONFIRMATION OF IT, by the SAME HANDS, the SANCTIFICATION OF THE SOUL!"

Who would have thought it possible for the enlightened Bishop of New-York to advance such monstrous sentiments as these. We wish it might prove a mistake: But our correspondents, Philo, in the last Recorder, and Matthew, in the present, use the most positive language in asserting that *he did advance* these sentiments, and *advocate* them, in his late western tour; and we have not given place to their communications, without KNOWING *who wrote them!*

Missions.—Mr. Garrett's letter, which appears in a preceding column, contains some very important suggestions respecting the Bombay mission. It is indeed high time to enquire why the general interest in this mission has diminished. Since the American churches have planted a mission there, they ought certainly to use their utmost endeavors to sustain it. But Christians in Utica have a special interest in this appeal. Mr. Garrett was an inhabitant of this

place; and when he left us, he expected the aid of our prayers and charities. In the midst of affliction and distress, he now puts the question—"Whether Christians in Utica cannot send out and support one missionary here, in addition to the much already done by them?" *Is* there *much* done here for the cause of missions? He should have said *little*. Doubtless the request *might be* complied with; and since it is the second of the kind which has been presented to us from the same station within a few weeks past, it ought not to be lightly regarded.

It appears, also, from the preceding columns, that the seriousness continues at Ceylon; and that the church planted there now contains about 100 communicants!! What an encouragement to perseverance in the cause!

This Evening—The Sandwich Islands.—An account of the missionary operations in the Sandwich islands, may be expected this evening, in the 1st Presbyterian church in this village, by Rev. Charles Stewart, lately from the station at Lahaina.

Harvey Islands.—These islands lie in the Pacific ocean, about 5 or 600 miles in a westerly direction from Tahiti. The London Missionary Chronicle, for September, contains the most cheering accounts of the recent progress of the gospel in these islands, which till lately had never heard of the news of a Saviour. The work has been carried on through the instrumentality of native preachers, sent out from the Society islands, and its progress has been truly wonderful. We have not room for details this week.

Another Printer for Malta.—Mr. Homan Hallock, as appears from the last New-York Observer, was to set sail for Malta, in the brig Mary & Eliza, from Boston, on the 15th instant. Should he arrive in safety, his exertions as a printer will add great importance to the station.

Boxes of Clothing.—Two valuable boxes of clothing have recently been forwarded from Utica—the one to the Mackinaw station, and the other to the Seneca. The former was made up by an association of ladies in this place; and the latter by two juvenile associations of a similar character. A valuable box of clothing has also been made up by the inhabitants of Clinton, and forwarded to Mackinaw. We hope that many more will be sent to these stations.

Something New.—One of the Boston papers mentions, that an address was lately given in one of the Baptist churches in that city, on the subject of the abuses of christian psalmody, and the importance of a reformation—a copious subject, and an able censor—Mr. Lowell Mason. The address is to be published, and we hope that Christians and christian ministers will not fail to read it.

FOR THE WESTERN RECORDER.

A Gospel Minister to every Parish in the Western District of the state of New-York.*

MR. EDITOR—We live in an interesting period and section of the church of Christ. Not only is our land destined to act mightily in the business of preaching the gospel among all nations, and bringing in universally the kingdom of God; but our lot is cast where peculiar facilities exist to lead in this work. We join almost upon the borders of the pilgrims—are their natural descendants—are blessed by their pious usages, and are taught by every law of association to catch the spirit which warms the hearts and stimulates the efforts of our brethren there of the present day. We are already populous, and are becoming wealthy. Our soil is proverbially rich; and we have every advantage for the interchange of its productions, and the transactions of commerce; and we must not be last in the service of Zion's King, in the fulfilment of all that is in his heart, till the kingdom of God be fully come.

This gospel effort, as enjoined by our Lord himself—"Go ye into all the world, and preach the gospel to every creature," now claims from the Christian church a prominent attention; but it must first be given to our home wants. They yet are many, and in circumstances to enlist our sympathies, and encourage our exertions in their behalf. More than *one hundred* of our churches are destitute of ministers, or the stated dispensation of the ordinances of the gospel; the most of which lie in fields of labor geographically large, and not thinly peopled, and where the whole time of a ministering servant of Christ might be profitably expended. Generally the state of religion and morals is low, where they are situated; and not much is done to honor God, and save the souls of men. They present the truth of the apostolic declaration, "How shall they believe on him of whom they have not heard; and how shall they hear without a preacher." My present object is to suggest some considerations exhibiting the importance of having these churches, and congregations, and missionary districts, where they are located, supplied with gospel ministers; and I shall afterwards show what is needful to this end.

1. *In these destitute and needy churches are to be found sheep and lambs of Christ's flock;* and it is written, "Thou shalt not harden thy heart, nor shut thy hand from thy poor brother. Thou shalt surely give him, and thine heart shall not be grieved when thou givest him, because that for this thing the Lord thy God shall bless thee, in all thy works, and in all that thou puttest thine hand unto. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land." Besides, the scattered disciples of the Lord, in these feeble churches, are this moment willing, as an almost uniform fact, to do much more for the encouragement of a preached gospel, than is done by their brethren in like circumstances, in the older and abler congregations.

2. *Seasonable aid to these churches, or to the congregations, as such, associated with them, will soon put them beyond the need of assistance from beyond themselves.* Assistance to the average sum of seventy-five dollars, each, for the first year, and this continued at a gradually reduced amount, from one to three or four years, would meet their wants, and create the ability, and enlist the effort, by which they will in most cases, sustain themselves thereafter. It will carry them through their minority. It will call out systematic effort among them, and habituate them to it. It will, under the blessing of God, increase the amount of moral virtue and christian piety among them, and give them a taste for gospel ordinances, which will abide with them, when once formed.

3. *Aid now, will the sooner convert them unto auxiliary associations to help us in the same effort farther west and south.* I have adopted the sentiment, Mr. Editor, that all our land must be evangelized; that religion, humanity, and the love of country, demand this; and the more coadjutors we have, and the sooner we have them, the better. The work will be lighter by the means, and more speedily accomplished, and the blessing of God be in all this heritage which he hath given us.

4. *The longer these hundred churches, and upwards, are left destitute, the more difficult it will be to raise them to the enjoyment of gospel ordinances.* They lie open to the ravages of depraving error, to the desecration of the Sabbath, and to the ignorance and stupidity of unchristian communities. The wealth, the talent and enterprize that are in them, will be more estranged from the church of Christ; and they will sink progressively down toward the degradation of those lands unblest with the gospel, and be removed farther away from the habit or the wish of promoting the institutions of religion. For this reason, then, we ought not to delay. The work increases while we procrastinate. It compounds on our hands, while we are irresolute about it. I know a congregation in one of the fattest vallies of the western district, and where there is wealth enough, and *too much*, and embracing a large extent of territory, which this year is obliged to apply to the *Home Society*, for seventy-five dollars, to make the salary of a good minister up to three hundred dollars, which ten years ago could have raised twice that sum for the object among themselves.

5. *It is unsafe for our republican institutions, that any portion of our land should be left destitute of christian instruction.* Religious obligation is the very basis and support of our government. The bible, with its principles and morality, diffused through all our borders, is our common safeguard. Those that do not fear God, may not be trusted, and cannot testify in a court of justice, and are unsafe depositaries of that political power which is the birthright of every American citizen. Those not furnished with gospel instruction, will be peculiarly exposed to all that is corrupt in principle, and depraved in practice. Those wastes of Zion will become sinks of sin. They will be political sores in the land. They will be corrupt and corruptors, furnishing their full share of tenants for our penitentiaries and prisons—crowding our courts with litigation, and loading our country with expense. The gospel saves more than it costs. I would have it *freely* supported, as it promotes every interest of society, and every object of "the social compact." In respect to us, eminently it is true, that "*Wisdom and knowledge*" must be "*the stability of our times, and strength of salvation. The fear of the Lord*" must be "*our treasure.*"

6. *My last consideration is,* "*the worth of the soul,*" *and the glory of God, as connected with its salvation.* In three hundred congregations are mulitudes who are perishing for lack of knowledge, and without that application of the means of grace, which might shed the consolations of religion around their death-beds, and prepare them, by the blessing of God, for the joys of the church triumphant above. While we wait, their probation closes, and heaven is lost. Oh! let us wait no longer. Effort now terminating on them, will convert many sinners from the error of their ways—will save multitudes of souls from death, from going down the broad road to the perdition of ungodly men. Will your readers compass this object, and think each for himself, *What can I do for it?* when, in a subsequent number, it may be suggested what is needful, in order to see so goodly a sight as an hundred churches in our own immediate border, rising up from their desolations, clothing themselves in the garments of praise, and progressively joining in the work of crowning Jesus king on his holy hill of Zion, and spreading the savour of his name in all the earth. AMERICUS.

*I use this phrase as understood in years past.

Political.

FOREIGN.

London dates to the 18th ult. have been received by an arrival at Baltimore.

State of Trade.—From Manchester, Blackburn, Leeds, Huddersfield, and Macclesfield, the state of trade is rather encouraging. Prices of goods do not much improve, but as wages still keep very low, the manufacturer obtains a remunerating price for his fabrics, and employment is generally diffusing itself. The woollen trade appears to have improved most, the cotton next, and the silk least. The Leeds Mercury says, "that though the state of trade is yet far from being satisfactory, the symptoms of improvement are real, and may justly be considered as indicative of the commencement of a reaction, which will go on until the country reaches a moderate state of prosperity." The Blackham Mail "has no doubt the effects of the late depression would soon disappear, leaving only a solitary wreck behind." The Manchester Courier says, there is a good demand for yarn for expertation, and the stocks of the spinners are consequently lower." Many of the merchant manufacturers at Huddersfield, are getting rid of their old stocks, and replacing them with new goods, which enables them to employ more hands. One has lately set on fifty workmen.

French papers of the 15th and 16th had been received in London. By an article in the latter papers, (taken from the *Universal Gazette*), it is stated that Samos had surrendered to the Captain Pacha, but no authority is given for this statement. Portugal by all accounts, is in a state of tranquility. The Spanish government have instructed their ambassador at Lisbon to intercede in behalf of the persons who deserted the Portuguese cause, and sought refuge in Spain; but nothing definitive is yet known regarding the fate of these people. Perfect tranquility reigns throughout the Portuguese provinces.

An arrival at N. York, from Gibraltar, brings intelligence that the latest accounts received from Greece, on the 24th of September, stated that Cochrane was in the Archipelago, and affairs had improved considerably with the Greeks. No late disturbances had taken place in Portugal. A number of troops which had fled into Spain returned on a promise of pardon.

Panama.—The primary topics to which the attention of the representatives in the Congress of Panama, at its next meeting, will be directed, are these, as enumerated by the writers in the South American newspapers, and quoted in the North American Review.

1. To form a solemn compact or league, by which the states whose representatives are present, will be bound to unite in prosecuting the war against their common enemy, Old Spain, or any other powers which shall assist Spain in her hostile designs, or any otherwise assume the attitude of an enemy.

2. To draw up and publish a manifesto, setting forth to the world the justice of their cause, and the relations they desire to hold with other christian powers.

3. To form a convention of navigation and commerce, applicable both to the confederate states and their allies.

4. To consider the expediency of combining the forces of the republics, to free the island of Puerto Rico and Cuba from the yoke of Spain, and in such case, what contingent each ought to contribute for the end.

5. To take measures for joining in the prosecution of the war at sea, and on the coasts of Spain.

6. To determine whether those measures shall also be extended to the Canary and Philippine islands.

7. To take into consideration the means of making effectual the declaration of the President of the United States, respecting any ulterior design of a foreign power to colonize any portion of this continent, and also the means of resisting all interference from abroad with the domestic concerns of the American governments.

8. To settle by common consent, the principles of those rights of nations, which are in their nature controvertible.

9. To determine on what footing shall be placed the political and commercial relations of those portions of our hemisphere, which have obtained, or shall obtain, their independence, but whose independence has not been acknowledged by any European or American power, as was for many years the case with Hayti.

Montreal Market.—From the perusal of a circular of Gates & Co. of Montreal, under date of the 12th inst. we are happy to state that the demand for ashes and salted provisions is more animated and prices improved. Pot ashes may now be quoted at $95 to $100, and pearl at $105 to $110, with a prospect of a still further improvement. They state distinctly, that the duty of fifteen per cent on ashes, has not only not been removed, but that there is no probability that it will be this year. Pork is not in as brisk demand as ashes, but mess may be quoted at $16 to $16 50. Prime mess, $13 50 to $14. Prime $10 50 to $11. Beef is likewise in good demand. The law admitting salted provisions in barrels, to be bonded for exportation to Newfoundland only, will be of little use this year, as no provision has been made for carrying it into effect, and Newfoundland is well suppled.—They advise citizens of the U. States not to send salted provisions in barrels, and if they send live hogs or cattle, to lay them in low if they wish to avoid a loss. This advice our citizens would do well to heed Wheat is advancing. They quote flour superfine, at $5 40; fine at $4 75 to $5; Middlings at $4 50. There is considerable demand for inferior qualities.

Rochester Republican.

DOMESTIC.

PROCLAMATION,

By DEWITT CLINTON, *Governor of the State of New York.*

Whereas public demonstrations of gratitude to Almighty God, for the manifest dispensations of his goodness, and for the employment of signal and unremited blessings, are duties of paramount and indispensable obligation:—And whereas it has been his divine pleasure to continue his manifestations of great goodness to the people of this state, in multiplying the fruits of the earth, promoting the diffusion of religion, advancing the interests of knowledge, averting the ravages of disease, prospering internal improvements, and vouchsafing the enjoyment of liberty, peace and plenty: Now, therefore, under a grateful sense of these high and beneficent dispensations, and with deep solicitude in the performance of a solemn duty, I do hereby recommend to the good people of this state, the observance of *Thursday, the sixth day of December next*, as a day of public prayer and thanksgiving.

In witness whereof, I have hereunto set my [L. S.] name and the privy seal, at the city of Albany, this twenty-fifth day of October, Anno Domini 1826.

DEWITT CLINTON.

Trial for Conspiracy.—The trial of Henry Eckford, Joseph G. Swift, Wm. P. Rathbone, Tho's Vermilyea, G. W. Brown, Mark Spencer, M. L. Davis, and Jacob Barker, indicted for a conspiracy to defraud several banks and insurance companies, and the persons interested in them, in the city of NewYork, which commenced on the 27th of September, before the court of oyer and terminer in that city, was not brought to a conclusion until Monday of last week. The examination of the witnesses occupied the court until the 13th inst. The arguments of the counsel were then commenced and continued untll Friday the 20th. On Friday afternoon Judge Edwards delivered his charge, and the cause was committed to the jury. On Saturday forenoon they came into court, and stated that there was no possibility of their agreeing, and requested to be discharged. The court refused, and the jury returned to their room. On Monday they again came into court, and declared that they had not and could not agree on a verdict; when they were discharged.

It is understood that the jury were divided as follows: Seven to five in favor of convicting all the defendants; and eight to four in favor of convicting all but Henry Eckford.

On Tuesday, Jacob Barker, for disrepectful conduct to the court during the trial, was reprimanded by Judge Edwards, and fined one hundred dollars; which he immediately paid in doubloons, observing at the same time, that he wished the change given to the officers of the court, "that they might drink his health."

Vermont Senator.—Horatio Seymour, Esq. has been re-appointed United States Senator, by the legislature of Vermont, for six years after the 4th of March. Mr. Van Ness, late Governor of that state, was his competitor, and was nominated by the council; but on a joint ballot, Mr. S. received a majority of 7 votes.

The President of the United States returned to Washington, from his visit to Quincy, on the 17th inst.

Thanksgivings.—Gov. Wolcott has appointed Thursday the 16th of November next, to be observed as a day of thanksgiving and prayer in Connecticut; the Governor of New-Hampshire has appointed Thursday the 23d of November, to be set apart as a day of thanksgiving in that state; and Thursday the 30th of the same month is the day appointed for thanksgiving in Massachusetts.

Navigation of Lake Champlain.—Gen. Barnum, of Vergennes, has furnished the editor of the Vergennes Aurora with a list of all the vessels concerned in navigating Lake Champlain, omitting those owned in Canada. It is published in the last number of the Aurora, and shows the astonishing increase of commercial operations upon that lake, since the opening of the Champlain canal. Previous to that event no more than 20 vessels could be numbered upon its borders; now the whole number is 218, the actual tonnage of which is estimated at 12,000 tons. The greater portion of these are confined to the lake, and do not enter the canal.—*Troy Sent.*

The Philadelphia Gazette gives the following description of a district in the suburbs of that city:—"We know of no city that combines as many advantages as Philadelphia, which has so many excellencies to recommend it as a place of residence; and yet there is enough vice and misery in the city and suburbs to sink all the seventy-fours in the British navy, and we doubt if the lowest kind of life in London can be much lower than the lowest life in Philadelphia. Some time since we went into Small-street, (Moyamensing), to investigate a case that rumour had exaggerated into a murder, but which proved a mere case of apoplexy, and were conducted by a police officer through various haunts of misery and abodes of vice. We there saw houses, in which (as informed by our guide) one hundred and fifty persons dine a day at three cents a head, and in which they sleep thirty in a room. Black and white were all huddled together; and the want of furniture in the houses, the strong smell of whiskey, the distressed appearance of the occupants, and the aspect of things generally, tended to corroborate the information communicated to us by the police officer.

John Robinson, a mulatto, aged 17 years, was tried last week, at South Kingston, (R. I.) for burglary. He was found guilty, sentenced to *death*, and ordered to be executed on the 24th of November next. The Providence American says, "that this is the first capital punishment decreed by a court in that state for a number of years; and we are informed that there has not been more than one public execution in the state since the year 1800."

The U. S. sloop of war Lexington sailed from New-York on the 13th inst. destined for Trinidad, to return with the remains of Com. Perry.

The Richmond Enquirer, of the 20th instant, says—"In this city, wheat and flour have advanced handsomely; and it is believed they are as yet on the rise."

Duelling.—Letters received from Florida state, that a duel was recently fought within that territory, between young Murat and Col. Macomb, of Tallahassee, in which the former was wounded, but not severely.

Counterfeit three dollar bills of the Chenango Bank, payable to E. Williams, signed T. Miller, President, and James Birdsall, Cashier, dated May 2, 1825, are in circulation.

Transmutation of Metals.—The *gold* found in the river near Quebec, seems to have undergone a transmutation particularly unsatisfactory to the finders. After a very strict and close examination, and the application of divers chemical tests, it is decided to be nothing more than a portion of *iron ballast.*—*N. Y. Statesman.*

Mammoth Apple.—Mr. Nathan S. Hollister, of Charlton, Saratoga co. lately plucked an apple of the golden species, which weighed twenty-five and three quarter ounces, and measured *eighteen* inches in circumference.

Amicable Relations.—A Kentucky paper contains a notice, by a committee appointed for the purpose, that a *free barbacue and dance* will be given at Frankfort, to which ladies and gentlemen are invited to attend, and *forget the animosities excited at the recent election.* It seems, then, that the ladies in Kentucky are partly accountable for excitements at elections in that state, or they are probably introduced as mediators.—*Nat. Adv.*

Five *common drunkards* were convicted at Springfield, Mass. a short time since, and sentenced to the house of correction. Six was the number indicted, all of whom plead *not guilty.*

CAST-STEEL BELLS.

From the New-London Advocate, Oct. 1826.

A patent Cast-Steel Bell, weighing 200 lbs. was lately sold to the Baptist Society at Stonington Point. It is ascertained from the following certificate, that it was heard nine miles while in this town, though not fixed permanently for ringing. It is calculated from repeated experiments, that one pound of the new, will sound as far as seven pounds of the old kind of bells. They do not rack the steeple, and cost less than half price; which are a few among the many advantages they possess over those in common use:—

This may certify, that we the undersigned, were within a few rods of Fisher's Island, on the first day of October inst. at the usual time of ringing the bells in New-London for afternoon service. We distinctly heard the Cast-Steel Bell, which was then on the Baptist church in said town, but could hear no other. From the loud, plain and distict tone of the bell, we are of opinion that it could be heard several miles further southward of where we then were.

S. HICKS, J. W. WHEELER,
J. H. WHEELER, J. AVERY.

UTICA TRACT SOCIETY,

Auxiliary to the American Tract Society,
Oct. 31, 1826.

Formation of Auxiliary Societies.

LaFayette, Onon. co.	C. Jackson, ag't,	$14 30
Salina, ...	Royal West, ag't,	15 00
Sackett's Harbor, Jeff. co.		12 36
Otisco, Onon. co.	Rev. R. S. Corning, ag't,	14 00
Orville, ..	Wm. Barker, P. M. ag't,	15 10
Syracuse, ..	Tho's Spencer, ag't,	15 50

Additional Remittances.

Florence Auxiliary Society,	$2 03
Newport	1 25
Utica Female ..	9 00

E. VERNON, *General Ag't.*
Society's Depository, No. 66, Genesee Street.

MARRIED,

At Whitesborough, on the 19th inst. Dr. I. N. MEACHAM, of this village, to Miss MARIA M. TILDEN, of Whitesborough.

DEATHS.

At Salina, Onondaga co. on the 6th inst. Miss *Delia Adelaide Clarke*, eldest daughter of Dr. Thaddeus Clarke, of Pompey, formerly of Lebanon, Con. in the 22d year of her age. By this dispensation of an all-wise Providence, has been called away in the morning of life, a valuable member of society, and one of the brightest ornaments of the church of Christ. She united to an amiable disposition superior mental endowments, which were unremittingly exerted in labors of usefulness and benevolence. Her assiduous watchings by the couch of sickness—her frequent visits to the habitations of the needy and afflicted, and her exertions to lead the young and the ignorant to a knowledge of the way of salvation by a Redeemer, bore the most ample testimony to her living and operative faith in the Lord Jesus Christ. She was a peace-maker. In her life she exemplified that humility, purity and meekness, which the gospel enjoins and inspires; and her private meditations, some of which were committed to writing, afford evidence that her hours of retirement were employed in communing with her own heart with the invisible world, and with her God. Her anxiety for the spiritual welfare of her relatives and acquaintances, was marked by her frequent and solemn admonitions to repentance; and to her reference to the solemn retributions of eternity. In her last illness her prayers were for acquiescence in the divine will. Her hope continued firm, and her faith unshaken, until her soul took its flight to the world of spirits. While her friends and relatives mourn their own loss, they rejoice in the firm confidence, that clothed with immortality, she now mingles with ransomed millions around the throne of God.—*Comm.*

In Canandaigua, on the 22d inst. *Nathaniel Gorham*, Esq. aged 63. He was the son of Nathaniel Gorham, Esq. of Charlestown, Mas. who was a president of the Congress of the United States, under the articles of confederation, and who, in connexion with Oliver Phelps, Esq. was the original purchaser from the commonwealth of Massachusetts, of the whole of the western part of the state of NewYork. At an early day, he became the purchaser of his father's interest in the original county of Ontario, and removed to this place in the year 1789, which was the commencement of the settlement of this country; and from that time his interest and his feelings were identified with its growth and prosperity. In his manners he was modest and unobtrusive, and ever courteous and kind to all; but in the society of his friends, and in the more sacred relation of a husband and a father, the warm effusions of his heart were uniformly manifested; and the companions of his life who survive, all testify to the firmness and fidelity of his friendship.—*Can. Rep.*

In New-Haven, Conn. on the 17th inst. Dr. *Levi Ives*, aged 76. On the 20th, Capt. *Samuel Penderson*, aged 70.

In Lansingburgh, Capt. *Staats Morris*, aged 62.

Young Locust Trees,

FROM one to three years old, may be had by application to A. SEWARD,
No. 60, Genesee street.
Utica, Oct. 31, 1826. 1w

Clinton Female Seminary.

THE next term of this Institution will commence on Thursday the 23d of November. Music continues to be taught by Miss E. S. MITCHELL, of NewYork. Mr. NOROS is engaged to teach a class in French the ensuing term.

The Public are so well acquainted with the manner in which the School is conducted, with the local situation, the convenience of the buildings, the branches taught, the terms, &c. that further information is deemed unnecessary.
Clinton, Oct. 31, 1826. 44w4

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,
Have entered into partnership in the
Wholesale & Retail Grocery Business;
under the firm of
Parker & Hastings,
And have taken the Store No. 84, Genesee st. lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.
Utica, Oct. 24, 1826. 43

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street
Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

Weeks' Catechism.

A NEW EDITION of Weeks' Catechism is just printed, and for sale at the Bookstore of HASTINGS & TRACY,
Oct. 17, 1826. No. 40, Genesee-st.

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,
42w10 *Insolvent.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st, 1826. 44

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following beautiful Hymn, as we learn from the Connecticut Observer, was composed for a recent agricultural celebration in Hartford, and sung during the time of public worship:—

To thee, O God, the Shepherd kings
Their earliest homage paid,
And wafted upon angel wings
Their worship was convey'd.

And they who "watch'd their flocks by night"
Were first to learn thy grace—
Were first to seek, by dawning light,
Their Saviour's dwelling place.

The hills and vales, the woods and streams,
The fruits and flowers are thine;
Where'er the sun can send its beams,
Or the mild moon can shine.

By thee, the spring puts forth its leaves,
By thee, comes down the rain;
By thee, the yellow harvest sheaves
Stand ripening on the plain.

When winter comes in storm and wrath,
Thy soothing voice is heard;
As round the farmer's peaceful hearth
Is read thy holy word.

Thus are we foster'd by thy care,
Supported by thy hand;
Our heritage is rich and fair,
And this thy chosen land.

*Be Joseph yet a fruitful vine,
Whose branches leap the wall,
Make thou its clusters ever thine,
Jehovah, God of all.

*Genesis, 49th chap. 22d verse.

DIFFERENT DEPARTMENTS IN MUSIC. NO. XVI.

Before entering upon the subject of Sacred Music, it may be proper to remark, that a taste for the lighter species of music, naturally unfits the mind for graver compositions or performances. The lovers of frivolous songs, glees, rounds and catches, will pretend to great cultivation and great superiority of perception; and it may be will carry with them the whole tide of popularity. If they have a pleasant voice, or can play well on an instrument; if they possess a few common-place embellishments, or can make bold flights, or take strange liberties with the time of the movement, or with the notes of the tune—all this will for a while be interpreted in their favour; and as soon as their popularity begins to decline, as decline it must, they then pass on to some other portion of the country, to seek a new audience among strangers. This practice is nearly universal among the first rate performers, and frequently so among eminent composers. The great object is, to catch the public ear at the first onset, and afterwards to keep up the appearance of novelty as long as possible. To stay in any given place, after this appearance begins to lessen, would be to incur the loss of reputation. Even the celebrated Catalini must keep moving. She must pass from Italy to England, to Germany, to Russia, to France, and occasionally retrace her steps, or else her high reputation would come to nought. A reputation thus built on display of execution, cannot long astonish; and astonishment must at length give place to disgust, if the object of it does not disappear in due season.

After all this boasted skill of execution—strange as it may seem—there is not one among this number of distinguished performers, that can stand up before an assembly of pious christian worshippers, and sing or play to the general edification. The reason is obvious. Their tricks of execution would here be impertinence & mockery, too gross to be tolerated; and stripped of these, what have they left? They have never studied to avoid display, but always the contrary. They have not been accustomed to practice, *even in music*, that disinterestedness and humility which "seeketh not her own."—Nor have they ever thought of seeking to magnify the subject of song, through the retiring modesty and nothingness of the minstrel. All this must be done by those who would cultivate church music, on just principles; and the mere mentioning of it, will suffice to show the reason why distinguished performers have so much hatred towards the music of the church. They have no interest in it—no *musical feelings* that are appropriate—no sympathies or associations which are in unison with the soul-humbling doctrines of the gospel; for had they these, they would cease to embark their whole souls in the retailing of their splendid but worthless wares, from country to country, and from continent to continent, before a gaping auditory, whose constant business is to be clapping and stamping and admiring them. The true language of christian minstrelsy is—"Not unto us, not unto us;" while the language they perpetually hold forth, is—"listen to my style"—"admire my talents," "applaud me to the utmost," and "reward me with *more substantial* patronage."

We are not saying that every thing which relates to the exhibition of talent is necessarily wrong: Nor have we the vanity to suppose that our feeble voice in community will control public opinion. We know that much talent is embraced in secular music. We know its fascinations. We are not blind to its beauties; nor deaf to its charms. We would be far from annihilating it, if it were in our power; nor have we the least hesitation in saying, that, in the present state of the world, such a department must continue to exist, and that in some shape or other, it *ought* to exist. But at the same time we must insist upon it, that the spirit which now actually takes the lead in cultivation, thro'out this whole department, is utterly averse from that which should constitute the soul and essence of christian worship. The two departments are entirely distinct from each other.—Our estimate of excellence in these departments must proceed on principles, which are in some respect exclusive and of an opposite nature. And above all, we must insist that it is impossible to enter with our whole soul into either of these departments, without forming a disrelish for the other.

If these things are indeed so, then, while we acknowledge the abuses which have prevailed in church music, through an unholy blending of these two spirits, which are of an opposite character; let us not be prejudiced against the whole subject of sacred minstrelsy; let us not give too much heed to the decisions of those who have become its habitual enemies; let us not despair of its reformation; and especially, while it is necessary to pay some share of our attention to secular music, for the general purposes of improvement in the art, let us never drink so deeply of this spirit of the world, as to destroy our relish for the music of the sanctuary. This is often done; and the evils which result from it are absolutely endless.

Miscellaneous.

EXTRACTS

FROM A SERMON OF REV. ELIHU MASON, PREACHED AT THE FUNERAL OF THE REV. JOHN SPENCER.

The Rev. John Spencer was born of reputable parents, in Spencertown, New York, May 24, 1758. Until the revolutionary war, he followed agricultural pursuits under the direction of his father; when filled with the high spirit of patriotism which fired the bosoms of our citizens, he enlisted as a soldier. He served better than four years, with great credit to himself; during which time he made every needful sacrifice for the public good.

After the war, he settled in life, resumed his former occupation, and pursued it for a number of years without any higher aim; but the great head of the church had a more important work for him to perform, and gradually fitted him for its accomplishment.

He became a subject of renewing grace, in his native town, 1783, at a time when his father was deacon of the church; but they had no stated pastor. His convictions were deep and pungent, to a degree that cannot be described. The law was set home upon his heart and conscience, in all its purity, spirituality, and extent, until he was fully slain, and Christ was formed in him the hope of glory. He cast himself, with all his poverty and wretchedness, upon sovereign grace; believing that in this way, his sins would be pardoned, and his soul finally saved.

From the time of his introduction into the kingdom of Christ, until death, the faith and practice of this good man remained the same. His lot was cast for a number of years, where no stated pastor administered at the altar; in which place he became the leader of a small church, who met statedly on the Sabbath for public worship. Having procured the works of President Edwards, he read them both in public and in private, and until they were almost as familiar to him as the alphabet. His mind being originally deep, and his powers of investigation of the first order, he became, in this way, while pursuing his common avocations, a thorough divine. And now it was that the crisis came on, which perplexed and agitated him. The people already loved him as one of the Lord's ambassadors, and urged him by many arguments, to offer himself to his presbytery for license to preach the gospel. This body, in which he most generally represented his church, considered him in a very favourable point of light, and expressed a willingness to enter upon his examination at any time; but under a full conviction that he was not qualified for so great a work, he not only hesitated, but for a while refused to go forward. At length, a number of ministers who stood high for talent and character, urged him so strongly that he yielded to their solicitations; and without any previous study expressly for the purpose, he was examined, approved and licensed in the year 1803. His examination was thorough; and he once remarked to me that his feelings were more agitated than when he fought one of the hottest battles of the revolution; but he sustained it with great reputation to himself, and was unanimously approved by the Presbytery. After preaching in a number of places, he was ordained as an evangelist, and invited by the church in Augusta, Oneida county, N. Y. to labour with them in the gospel; which he did for the space of three years, to their acceptance. In view of what he deemed his duty, he left this field, and with a large family, came into the town of Pomfret, Chautauque county, then a wilderness; where he commenced missionary labours, under the direction of the missionary society of Connecticut; and such was his faithfulness, zeal, and management, that he was continued in this service for *eighteen years*; when, being well nigh exhausted by his labours, he retired from the field.

While employed, he was acknowledged by all, as one of the most faithful, laborious, zealous and useful missionaries this country ever produced. He was confined to the Holland Purchase, the most of which was a wilderness when he commenced his labours; but as the settlements increased, his field of usefulness was enlarged. The number of churches which he organized, if I have been rightly informed, was better than thirty; composing now, in a good measure, three large Presbyteries. He had for many years, the oversight of three churches, visited them statedly, settled their difficulties so successfully, that very few cases of dicipline occurred, preached the gospel to them in its purity, administered the ordinances, and thus prepared the way for young ministers, who have entered into his his labours, and are now enjoying the fruits of his faithfulness. In accomplishing this great work, he rode over this large district of country, until almost every road was familiar to to him; preached more than six thousand times; besides attending conferences, prayer meetings, presbyteries, and making family visits almost without number. He was on his horse by night and by day; and seldom failed of fulfilling his appointments. The people looked for him, at the appointed season, as for the rising and setting sun; and for eighteen years, he lost but six Sabbaths, occasioned by sickness and a hurt which he received while travelling in the night. The country being new, roads bad, and accommodations frequently very poor, he suffered many privations, besides being exposed to many perils, some of which, if related, might discourage less adventurous spirits. But difficulties, trials and dangers could not discourage him in the work of his great Master. If he could not procure a bed for his comfort after a hard day's service, he would wrap himself in his great coat, and sleep contentedly by the fireside. If his food was coarse and scanty, he received it with gratitude, and went on his way rejoicing; for his meat and drink was always to do the will of God who sent him. Thus he fulfilled his ministry among the people.

Soon after he retired from the missionary field, he seemed one day in private conversation, to be greatly distressed, on account of his unfaithfulness to God; and especially of his ingratitude, which he lamented with grief of heart, the big tear standing full in his eye, while he acknowledged himself less than the least of all the Lord's servants, and gave the glory where it is due.

We do not consider these missionary services as composing the whole sum of his benevolence. Wherever he travelled he was the poor man's friend, and ever stood ready to relieve his wants. While at home with his family, he was the most accommodating, kind obliging neighbour; and very hospitable to strangers. His contributions for benevolent objects, were large, considering his means; and out of love to his fellow men, most cheerfully made; while at the same time, he never entertained the opinion that enough had been done by him in the cause of his great Master. An enemy to no person living, he used all his influence that others might possess the same spirit; and it was said of him by all classes of people, that he was a great peace maker among the contentious. For the last nine months, he supplied the church in Busti, until sickness and death called him from his labours on earth, to his reward in heaven. Through the whole course of his sickness, which at times occasioned excruciating pain, he was calm, submissive to his God, and willing to be in his hands. His hope was as an anchor to his soul, which held him steady in the midst of the storm. He was neither afraid to die, nor to be dead; but at times manifested an ardent desire to depart; and besought his great Master to come and take him. Nevertheless, would he say, not my will, but thine be done. He checked his ardent, longing, panting desires to depart, lest he should manifest an unsubmissive temper; ever feeling that we must lie passive in the hands of God, and know no will but his. A little before his happy spirit departed, while in his last struggles, he said to those about him, I expect in a few moments to leave these mortal shores, where I shall no more be afflicted with these natural evils to which people are subject in this world; but I wish not to see a tear fall: You have no cause to weep, except for your sins; time might be well spent in that way; but you have no cause to weep for me. If you are united to Jesus Christ by a true and living faith, and put your trust in his merits for salvation, you will at last be enabled to say, O death, where is thy sting? O grave, where is thy victory? and will triumph over it eternally; but if you neglect, in spite of all the means which can be used, it will triumph over you, and that to all eternity." These were some of his last words,—spoken in the midst of the swelling flood, which bore away his triumphant spirit to his God. Very soon after he fell asleep in the arms of his adored Lord, and on the bosom of his love, aged 68.

[*Fredonia Gazette.*

SATURDAY EVENINGS.

Among the reasons which led the early puritans of New-England to begin their Sabbaths on Saturday evenings, the following were furnished by a correspondent of the Connecticut Observer. Of course, when taken alone, no one will pretend that they are conclusive:—

"*And the Evening and the Morning were the first Day.*—Time began with the evening. The ancient Jews began their day at sunset. The modern Jews still continue the same custom. Most of the Italian states compute their time in the same manner. The Christians of the Holy Land, not only begin their religious day at sunset, but they so reckon their time, that in their common discourse, what we call *Monday* evening, is by them universally denominated *Tuesday* evening. This point is established in *Jowett's Christian Researches*. From a translation of a passage of modern Greek, in Note 30, of Clarke's Travels in Turkey, it is evident that the Greek church computes time, as respects the beginning of the day, in the same manner as the Italians. The Catholic church observes in most, probably all, its festivals and holidays, the Asiatic method of beginning the day, and the *vigils* are always the night *before*, and not the night after, the feast. What is the *theory* of the English church, it is rather more difficult to ascertain, though we well know, that Christmas *eve* is the evening *preceding* Christmas.

With all these examples before them, the early settlers of Connecticut, tho' in their civil transactions they adopted the practice of commencing their day at midnight, pretty uniformly began their *religious* day at sunset.

PRAYER FOR UNCONVERTED HUSBANDS.

In a town in New-Hampshire, recently, a number of pious ladies agreed to meet statedly, to pray for the salvation of their unconverted husbands. One of those gentlemen, upon hearing of it, was highly offended, and forbid his wife attending the meeting. The consequence was, most earnest prayer for him particularly, by those who did attend.

A few weeks after, the gentleman alluded to was observed to be troubled in mind; but as his wife thought it might be on account of something unfavorable in his business, she forbore to speak to him on the subject. After walking the room some time, apparently agitated, he said to her, "As one of the children is unwell, I will send for our pastor to visit us." He did so; and when the minister came, he found the father in much more distress than the child; but it was distress at a view of his guilt as a sinner, which the Holy Spirit had opened his eyes to see; and this conviction continued until he found peace in believing in Jesus. He now entertains a hope that his sins are forgiven, and is desirous to promote that cause which he formerly opposed. Let this fact encourage prayer for unconverted husbands, however discouraging the prospect may appear.—*Rec. & Tel.*

ENCOURAGEMENT TO PRAYER.

In a notice of a revival in Hartwick, Vt. which we have seen, it is stated, that about twenty females agreed to retire singly at 11 o'clock in the day, to pray for a revival; and that they were evidently heard. Do not Christians too often give that time to supplication, which they can devote to nothing *else?* Would they not be more likely to be heard, if they should break directly away from the world and its cares, manifesting that their souls are *supremely* interested in drawing near to God?—*ib.*

How some HEATHEN *keep the Sabbath.*

Mr. Stewart, in his address before the auxiliary Foreign Missionary Society of Hartford county, speaking of the observance of the Sabbath among the Sandwich islanders, connected with the missionary stations, remarked that in some parts, where no missionaries had penetrated, the Sabbath is somewhat regarded. They have no books and have had no instruction; yet they cease labour, clothe themselves in their best apparel, and though ignorant of the *christian* way of keeping the Sabbath lay themselves down to sleep. They have been known, he remarked, when wakened from their slumbers, and asked what they were doing, to reply very complacently—"*We are keeping the Sabbath.*" It is a coincidence, a little singular, remarks the Connecticut Observer, that some individuals in this country keep the Sabbath in the same manner.

EVENING'S ENTERTAINMENT.

A little girl belonging to Hythe school, on being asked what she would have to entertain her on a Lord's Day evening, when detained from worship by bad weather, replied, with a smile beaming on her countenance, "O, the Bible, the Bible!"

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

New School Books, &c.

THE attention of Instructors of Children and Youth, of Parents and others, interested in Education, is respectfully invited to the following Works, which are constructed on a new and interesting plan, and which are thought to be a valuable improvement, calculated to make more thorough scholars, and at the same time to lighten the tasks both of learning and teaching:—

1. Outlines of Modern Geography, on a new plan, carefully adapted to Youth—with numerous engravings of cities, manners, costumes and curiosities; accompanied by an atlas. By Rev. C. A. Goodrich.
2. A large Map of the World in Outline, to be filled up by the Student.
3. History of the United States, on a plan adapted to the capacity of Youth, and designed to aid the memory by systematic arrangement and interesting associations; illustrated by engravings. By C. A. Goodrich.
4. A Grammar of Chemistry, adapted to the use of Schools & Private Students, by familiar illustrations & experiments; with numerous engravings. By J. L. Comstock.
5. Blair's Outlines of Chronology, ancient and modern, being an introduction to the study of History, with 20 engravings.
6. An Outline of Bible History, with notes and observations, adapted to the minds of Youth, with 20 engravings, for Sabbath and other schools. By Rev. C. A. Goodrich.
7. Blair's Outlines of the History of Ancient Greece, embracing its Geography, Mythology, and Antiquities; illustrated by a map and numerous engravings.
8. A Chart of Chronology, ancient and modern, on a new plan, adapted to Blair's Outlines of Chronology, ancient and modern.
9. A geograph'l View of the World, embracing the Manners, Customs & Pursuits of every Nation, founded on the latest authorities; with elegant engravings. By Rev. J. Goldsmith: Revised, corrected and improved by J. G. Percival, M. D.
10. The Literary & Scientific Class Book, embracing the leading facts and principles of Science, illustrated by engravings; designed as exercises for the reading and study of the higher classes in common schools. By L. W. Leonard.

The above Works, which are all of superior merit, are for sale by *HASTINGS & TRACY*, No. 40, Genesee street; who, as agents of the publishers, will also supply Booksellers on the lowest terms. *Utica, Oct.* 24, 1826.

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.